

INFORMATION

THE CATHOLIC CHURCH IN AMERICAN LIFE

Sept.
1962
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- MOVIES, MINORS AND MORALS
- FOOTBALL FLUNKS OUT AT CATHOLIC COLLEGES

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THE CATHOLIC CHURCH IN AMERICAN LIFE

SEPTEMBER, 1962

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CHILD SLAVE LABOR U.S.A.

by ALICE OGLE

**Half a million children
—some no more than
seven years old—work
as many as ten hours
for pennies a day
on this nation's huge
vegetable and fruit farms**

A 12-year-old migrant, working with other children on a farm in Idaho, got her ponytail caught in a potato-digging machine" and was scalped, ran an Associated Press news item a couple of years ago. "After one week of fruitless plastic surgery, the child died."

There was something odd about this pathetic news report: No mention was made of the girl's name or her family.

She was one of the "nameless," numberless, neglected group of human beings in the United States known as migrants. She was one of at least 500,000 children between 10 and 15 years of age who—in 1962—constitute a massive child slave labor force—U.S.A.-style.

THE TWO MILLION MIGRANT men, women and children (and their numbers could be more, for no accurate figures exist) are, without doubt, the most victimized workers in the United States today.

Their annual wages have been called "fantastic." According to the latest report (1961) of the U. S. Department of Agriculture, "migratory workers earned \$819 on the average. Composite hourly wages (an average weighted to include free room and board when given) rose slightly to 83.4 cents." This is less than one-third the wage of unskilled non-farm workers, the report pointed out.

Living quarters are equally as bad, and in many cases worse

than the most outrageous examples of living conditions in city slums.

A member of the Florida state welfare board, who has worked with migrants for 11 years, said, "Large families live in one room, without windows, in camps that are nothing but dilapidated shacks. Toilet facilities are the outside 'privy' type that are often so filthy many use the ground."

"Many labor camps have a number of young unwed mothers, and I'm surprised there aren't more. If you could observe what migrant children often see, you wouldn't wonder about conditions morally and every way."

Stated Dr. Malcolm H. Merrill, California State Director of Public Health: "They are living testimonials to the poverty and neglect that is possible even in our wealthy and dynamic democracy that prides itself on its protection and concern for the individual.

"Behind the screen of statistics . . . we see families crowded into shelters that are more like coops for animals, with children undernourished and in poor health, two or three years behind in school, with little chance to develop their talents and become useful either to themselves or their country."

Not uncommon in Dr. Merrill's report are descriptions of the "thin, moderately dehydrated child with sunken eyes, poor turgor of skin, lethargy and deep



breathing." Or, "pale, unresponsive, moribund, living in tent camp where there is no running water; toilet 100 feet from tent; no rats, only flies."

A comprehensive, nation-wide report on health conditions, containing the testimony of those working among migrants — doc-



MIGRANT CHILDREN WORK UNDER CONDITIONS REMINISCENT OF THE 18TH CENTURY.

tors, nurses, sanitarians, teachers and social workers—as well as of legislators and migrants themselves disclosed:

"Studies of the seasonal agricultural worker . . . throughout the whole nation during the last three decades have shown with remarkable unanimity that these

people have more medically uncorrected conditions, lower utilization of preventive medical care, and higher morbidity and mortality rates than any other socio-economic group in our entire population."

ONE OF THE WORST aspects of

migratory worker conditions is the use of child labor, on a grand scale, in the harvesting of this nation's agricultural products.

A survey conducted by the National Child Labor Committee turned up testimony such as:

From Lewisburg, Pennsylvania, "I have seen children as young as seven working in the field alongside adults. They are there at 7 a.m. and as late as 5 p.m., a matter of ten hours in the heat and dust of the fields. No farmer would treat his own children so cruelly."

From San Jose, California, "I am aware of scores of children as young as four and five who work for too many hours in the hot sun without rest periods or sanitary drinking water or restrooms."

Elizabeth Sutton (a member of the National Child Labor Committee who in 1960 contacted nearly 3,000 children under 12 while she was supervising a special investigation in Florida and Virginia) called the existence of a serious child labor problem in the U.S. "one of the great enigmas of our time—when the social evil of child labor has been virtually eliminated from all other areas of American life."

Child labor conditions in agriculture today are similar to those 50 years ago when "many thousands of children, some as young as six and seven, worked under intolerable conditions in sweatshops, mines and mills," pointed out Eli E. Cohen, an of-

ficer of the National Child Labor Committee.

"We got our children out of the coal mines and textile mills with the passage of the Fair Standards Act," stated William L. Batt, Jr., Secretary of Labor in Pennsylvania. "Now many thousands of American children work for hire in commercial agriculture.

"Why, we even have cases of migrant children coming north without their mother or father in the dubious care of a crew leader's wife to work all summer picking beans. Most of these people live and work in conditions reminiscent of the 18th century!"

THE NUMBER OF children who work in America's agricultural harvest is uncounted. There are at least half a million, but there may be twice as many. "We know how many wild geese migrate each year," observes the National Advisory Committee on Farm Labor (NACFL), "but no one ever bothered to count these displaced children."

"These are not children helping out on the family farm," the NACFL points out. "They are laborers hired by the day or piece to help bring in the harvest They work for pay because their fathers' wages are so far below the national average family income, they are in bondage to the cycle of crops that shape their lives."

Nor would paying migrants a decent wage add appreciably to

They are in bondage to the cycle of crops that shapes their lives

the cost of agricultural products. The U. S. Department of Labor maintains that lettuce would increase one-tenth of a cent a head, a can of tomatoes one-tenth of a cent, and the cost of cotton about 50 cents per year for the average family.

The National Consumers League stated, "We have always stood ready and willing to pay higher prices if that was necessary to get rid of sweatshop conditions. The fact is that higher farm labor wages would bring negligible increased costs to the consumer."

WITH SO MANY children at work in the fields, accidents—such as that which happened to the little 12-year-old girl in Idaho—occur regularly. It is routine to read in the labor union newsletters such items as:

"A 9-year-old migrant child, while working beside a cattle feeder, had his foot crushed beneath its tread." "An 11-year-old had an arm completely mangled when he slipped and fell against a moving auger into which he was shoveling grain."

California is the only state that compiles statistics on accidents to young farm workers, according to the National Sharecroppers Fund, Inc., a non-profit organization that works for the advancement of agricultural labor.

On California farms each year, about 125 children under 16 years of age sustain serious injuries while working for pay. No one knows how many accidents occur across the nation.

"Inadequate existing safety rules and lax enforcement have made agriculture the nation's most deadly industry with the highest total of fatal accidents in the economy," states the National Sharecroppers Fund.

THE U. S. DEPARTMENT of Labor estimates there are about 10,000 violations each year of Federal child labor laws—most of them in agriculture. Conviction of those breaking the laws by using child labor in agriculture is practically unheard of. A search of records in California in 1961 disclosed only one case. The offender was let off with a small fine.

These flagrant violations occur even though Federal laws do not extend to the children of farm workers the same protection afforded other children. The Federal legislation prohibits the hiring of children under 16 to work in the fields only during school hours; the children are exempt from the minimum set for most other occupations when school is not in session.

Nor are the children better protected by state legislation in



A MIGRATORY WORKER'S AVERAGE WAGE IS \$819 A YEAR TO SUPPORT HIS FAMILY.

the 48 states in which migratory workers find employment.

According to Eli Cohen, "only 11 states expressly set a minimum age for children working in agriculture outside school hours. Six have a 14-year minimum; four a 12- or a 14-year minimum (depending on type of work or whether the work is on school days or in vacation

periods); and in one state the minimum is 10."

As a result, he says, small children can still work long hours in the fields without breaking the law. "Federal and state laws must be strengthened to give children working in agriculture the same child labor protection as others."

The majority of children



working on farms for pay are not the sons of farmers working on the family farm. A U. S. Department of Agriculture report discloses that 70 per cent of the wage bill for hired hands was paid by only five per cent of the farms. The majority of family farmers hire no labor at all.

WHO ARE THESE MIGRANTS caught

in a hopeless economic squeeze that frustrates their chance of bettering their lot? Some are Anglos—whites of early American stock who have followed the crops since dust-bowl days and the depression when they lost their homes.

Many are Negroes—once sharecroppers or owners of a small piece of land they could call their own—who have lost even that hold on stability. Others are American citizens of Mexican descent, often still Spanish-speaking.

Their problems are many, and perhaps the crudest part of their plight is that much of their underemployment and depressed wage status derives from their involuntary competition with a group of workers even more deprived than they are. This group is made up of half a million or so Mexican nationals who are brought from Mexico each year to do contract labor on large farms across the country.

Like circus people, the migrants have "winter quarters"—mostly in Florida, Texas, New Mexico and California. In spring the trek begins northward—in five major streams.

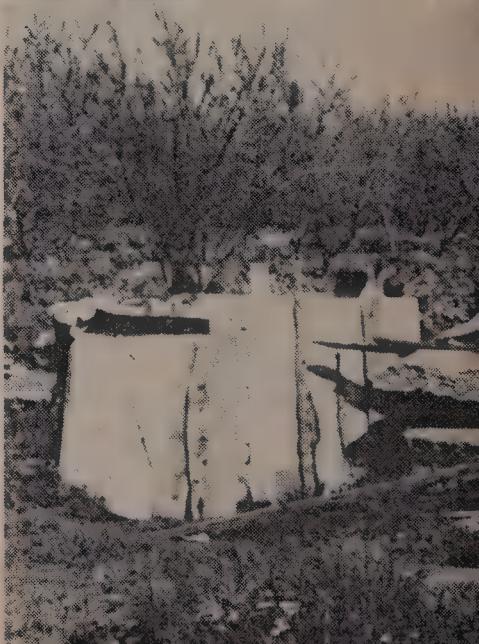
One heads north along the East Coast to New York. A second moves from Texas into Central and Great Lakes states. A third starts from Texas in late May and follows the ripening wheat from New Mexico into the Dakotas and Montana.

A fourth works from the same base up through the Rocky



MIGRANT CHILDREN RARELY AVERAGE MORE THAN THREE YEARS' SCHOOLING IN A LIFETIME.

FAMILIES LIVE IN CROWDED SHACKS, OR EVEN LEAN-TO SHANTIES, "MORE LIKE COOPS FOR ANIMALS."



Mountain states. The fifth goes up and down the three West Coast states. Most of these travelers are fruit and vegetable workers, but a very large number of migrants are employed to pick cotton. States employing the largest number of migrants, in order, are: Texas, California, Michigan and New York.

They travel by car, bus or truck. Those who don't own cars or can't afford bus tickets pay crew leaders (men employed by labor contractors) to transport them in contractors' trucks to various states to fulfill contracts with farmers, canneries, farm cooperatives and associations.

A *New York Times* reporter, observing them heading north, wrote: "Crowded into trucks equipped with crude benches or orange crates for seats, men, women and children roll through the Carolinas and Virginia, sharing their common misery and exhaustion."

Herbert Hill, labor secretary

for the National Association for the Advancement of Colored People, traveling behind one of these caravans, reported that "whole families, including infants and small children, are hauled for days and nights, with few rest stops or provisions for eating. On many such trips, no rest stops are made for 36 hours or more."

The Federal government has rigid rules for the shipment of cattle, the *Times* reporter wrote. "Every few miles they must be taken from the trucks, allowed to stretch their muscles, drink and eat . . . Migrant workers and their families have no such protection."

EACH YEAR, LEGISLATION is introduced into Congress to correct some of the abuses that continue to exist year after year. Powerful agri-business groups just as regularly succeed in defeating most of the legislation or in frustrating enforcement of it.





YOU CAN STAND ALONG THE MAIN HIGHWAYS LEADING OUT OF FLORIDA AND GEORGIA AND WATCH TRUCKLOADS OF MIGRANTS PACKED LIKE ANIMALS ON THE WAY TO MARKET.

A Senate bill introduced this year that would give migrants who are American citizens the same help and protection afforded to Mexicans (resulting from an agreement between Mexico and the U.S. to end exploitation of Mexican workers) was termed "a welfare state bill" by a spokesman for a West Texas agriculture employers' group.

Other bills introduced this year would aid impoverished mi-

grants financially; would end employment of children under 14 years of age in agriculture except on their parents' or neighboring farms; would provide Federal funds to help meet costs of enrolling migrant children in regular and summer schools, and help provide adult migrants with basic, practical education; would require registration of farm labor contractors to help end abuses such as misrepresent-

ing wages and conditions; would protect the right of farm labor to organize.

The author of a Senate bill, Harrison A. Williams, Jr. (D-N.J.) observed, "Almost three decades ago we gave ourselves basic standards of minimum security, minimum wages, unemployment and workmen's compensation, the right to organize and bargain collectively, adequate provisions against harmful child labor. All these things we gave ourselves. But we refused to give them to the American farm worker."

The migrant child's plight was epitomized last year by Dr. Henry Garcia of Corpus Christi, Texas, a man who has treated migrant children for years. Speaking at a farm labor con-

ference in Washington, he said, "An anemic mother and possibly a tubercular father. A life that takes him into a world where he might die within one year from malnutrition.

"His home will be a one or two-room shack. If he lives to be of school age, he will rarely average more than about three years of schooling in his lifetime. As a migrant, his world will be from the Atlantic to the Pacific, from the Great Lakes to the Rio Grande. It will be his world, however, only in that the one piece of property he will own will be his grave.

"Childhood won't wait. The future, as well as the present, of hundreds of thousands of children is being determined now. . . ."

■ ■

■ IN MOSCOW HOTELS soon there will be a TV set in every room. Only you won't watch it; it will watch you.

■ AN UMBRELLA IS a device for keeping two people half dry.

■ A BUSINESSMAN HIRED an English secretary for his N.Y. office just before taking off on a business trip to Great Britain. After he left, an associate in Atlanta telephoned him.

The English girl asked if the caller would speak with someone else, since the boss was in the United Kingdom.

There was a long pause at the other end of the line. "This is terrible," the caller finally blurted, "is it too late to send flowers?"

■ THERE'S NO SUBSTITUTE for money—unless, perhaps, it's your take-home pay.

■ SOME PEOPLE ARE easily entertained. All you have to do is sit down and listen to them.

round-up report on

THE SECOND VATICAN

In a few weeks, more than 2,800 bishops and Catholic Church dignitaries of all races and from practically all nations will assemble in Rome to attend the Second Vatican Council.

This council may well become the most significant religious event of the century.

Ecumenical councils are rare events in the history of the Church, and few generations of Christians have had the privilege of living during such an assembly of Church leaders. Of the 20 previous councils, only two

What is the Council about?

What will be discussed?

How long will it last?

Who will participate?

Where are they from?

How many from the U.S.?

have occurred since the Protestant Reformation: the lengthy Council of Trent (1545-63) and the First Vatican Council (1869-70), which was interrupted by the outbreak of the Franco-Prussian War.

Pope John XXIII startled the world three months after his elevation to the papacy by announcing on January 25, 1959, his intention to call an ecumenical council. At that time he expressed the hope that the actions of the forthcoming council might serve as "an invitation to



COUNCIL

by WILLIAM J. WHALEN

all separated brethren to join in seeking that unity of belief for which so many souls in every part of the world long today."

Some journalists mistook this emphasis on Christian reunion to mean that the council would become a sort of parliament of religious bodies. This was never the intention.

While Orthodox and Protestant churches are being invited to send observers, the voting and debating members of the council will be only bishops and other designated officials of the Ro-

man Catholic Church. The impetus to reunion will come from an internal renewal of the Church rather than from negotiations at this time with non-Catholic Christian bodies.

Uppermost in the Holy Father's mind when he spoke of reunion, no doubt, were the estimated 135 million Orthodox—a body of Christians that has been separated from Rome since 1054. As a Vatican diplomat for 20 years in Turkey, Greece and Bulgaria (countries where the Christian communities are large-

ly Orthodox), the Pope had gained first-hand knowledge of their attitudes toward Rome.

Three times as many delegates will attend the Second Vatican Council as attended the last ecumenical council. Those summoned to attend are the cardinals, patriarchs, primates, archbishops, residential bishops, abbots and prelates nullius, abbots who are superiors of monastic orders, and superiors of certain orders of priests.

Others invited to attend but holding only debating rights in the assembly are titular bishops, nuncios, vicars and prefects apostolic. Each bishop may bring along a theologian or canon lawyer to advise him. No women or laymen will participate in official council sessions.

Invitations to send official observers to the council have been received by the World Council of Churches, the Lutheran World Federation, and the World Presbyterian Alliance. The Archbishop of Canterbury has already announced the names of the three Anglicans who will represent that communion. The total number of Protestant and Orthodox observers will probably be under 100. They will be allowed to attend the general or plenary sessions but will not discuss or vote on the resolutions.

Of the 20 ecumenical councils, this will be only the second attended by American delegates. A new development, too, will be the large representation of mis-

sionary bishops. In 1869 only two missionary bishops took part in that council whereas 470 are expected to attend this one.

By far the largest contingent of delegates will be Italians—313. Germany will send only 29, and the whole of Europe outside of Italy will send a total of 415. Italians also head most of the committees that have been engaged in preparatory work.

South America, which is nominally 92 per cent Catholic, will be represented by 401 delegates, while North America will have 196. Asia, Africa and Oceania, which represent only 10 per cent of the world's Catholic population, will furnish about 14 per cent of the delegates.

ON MAY 17, 1959, THE Holy Father announced the formation of the Ante-preparatory Commission for the council. This commission sought advice and suggestions from the invited delegates, made a general outline of the council's work, and suggested the structure and staffing of the committees and secretariats. The commission completed its work in one year.

Eventually eleven committees and three secretariats were set up. The committees were those on: Theology, Bishops and Diocesan Government, Discipline of the Clergy and Christian People, Religious, Sacramental Discipline, Sacred Liturgy, Studies and Seminarians, the Oriental Church, the Missions, the Lay Apostolate and Ceremonies.

Only serious illness or political bans on travel will excuse a delegate

The three secretariats considered Communications Media, Administration and the Promotion of Christian Unity. The last-mentioned secretariat was directed by Augustine Cardinal Bea, a German Jesuit and scripture scholar who had been confessor to Pope Pius XII.

October 11, 1962, has been set as the opening day of the Second Vatican Council. Practically all those summoned are expected to attend. Only serious illness or political bans on travel, such as those imposed by the Iron Curtain or Bamboo Curtain countries, will excuse a delegate. Auxiliary bishops may be excused if their presence in the home diocese is essential.

At earlier councils distant bishops sometimes had to journey four or five months to reach the place of the council. Jet planes today make it possible for even the most remote delegates to reach Rome in a matter of hours.

The central nave of St. Peter's Basilica has been set aside for the delegates and is their council hall. Seats for 2,300 bishops are arranged in tiers, ten rows high, on either side of the hall. Special sections are provided for cardinals and patriarchs; eight galleries for the theologians that accompany the bishops; and four additional areas for special delegations of nations, the diplo-

matic corps accredited to the Holy See, the press, radio and television.

During sessions of the last ecumenical council, bishops were attired in mitres and copes in the color of the day's Mass. At this council, they will wear mitres and copes only on solemn occasions. For average working sessions, they will wear a black cassock with red sash, buttons and piping, pectoral cross and skullcap.

HOW LONG THIS COUNCIL will remain in session is unknown. The Council of Trent lasted on and off for 18 years under five popes. Father Gustave Weigel, S.J., has predicted that the council may adjourn for the Christmas season on December 8 and reconvene February 2, 1963. It would break up again just before Holy Week and resume discussions on Pentecost. It might continue until June or July, 1963.

Latin will be the official language of the council. Suggestions to provide a United Nations-type simultaneous translation setup were rejected. Delegates of whatever rite will be expected to discuss the issues in Latin. If this proves to be too awkward, special permission may be given for using the native tongues.

When votes were taken at the

1869-70 council, the presiding officer after each question would ask the bishops and other delegates: "Most Reverend Fathers, does this decree please you?" The names of all delegates were read and each rose in his place, removed his mitre, bowed, and responded *Placet* (It pleases me) or *Non Placet* (It does not please me.)

This procedure has been changed for this council with the introduction of punched card ballots that can be sorted and analyzed in 20 minutes by machine. Each ballot will bear the name of the person voting, his seat number, and space for a choice of three votes—"yes," "no," or "qualified."

No one believes that this council will concern itself primarily with doctrinal matters. It appears to be directed more to a reform and renewal of the Church to the end that the spiritual life of the faithful may be enriched, the Church better equipped to meet the challenges of the age, and non-Catholic Christians of good will attracted to the center of unity. Some writers have likened the council to a spiritual retreat for the universal Church in the person of her leaders.

WHAT ARE SOME OF the topics that may be considered at the council during the next few months?

No agenda has been published up to the time of this writing, so we can only guess at the

range of topics. It is reported that about 2,000 pages of proposals have been submitted for consideration. Among these many topics may be:

• *Redefinition* of the authority of the bishops. Since the Counter Reformation, the Church has been in a period of centralization. Many routine decisions must now be referred to Rome for action.

With a world-wide Church of more than 540 million baptized Catholics, it has become impractical to channel everything to Rome. Some observers expect local bishops to receive more authority to handle routine marriage cases, permissions and the like.

• *Revitalization* of the life of the laity. Of the hundreds of millions of baptized Catholics, only a minority can be considered active Catholics.

The large representation of Italian and Latin American bishops should guarantee consideration of this problem since many of these bishops preside over Christian communities which resemble the ghost towns of the old West. They have impressive churches, full hierarchies—sometimes government support and favor—but they count few faithful.

• *Increase* in priestly vocations. In many countries, especially in Latin America, the ratio of priests to people is one to 6,000 or more. The ideal is said to be about 800 people to one parish priest.

Proposals to reinstitute the office of permanent deacon may be advanced

Ways must be found to foster vocations or the Faith will wither for lack of spiritual nourishment. Areas with a surplus of priests must be willing to share them with priestless areas.

Proposals to reinstitute the office of permanent deacon may be advanced. These deacons could preach, baptize, distribute Communion, officiate at marriages and assist priests in other ways. They could be married men.

Steps also may be taken to facilitate the ordination of married men who have been Protestant ministers and who wish to continue their ministries after conversion to the Catholic Church. Seven or eight dispensations from the obligation of celibacy in the Roman rite have been made for ex-ministers since World War II.

• *Greater participation* of the laity in the liturgy through the use of the vernacular. The prefect of the Sacred Congregation of Rites, Arcadio Cardinal Larraona, C.F.M., recently stated that there may be a majority of the delegates who favor the use of some modern languages in portions of the Mass.

Possibly the Church will authorize the use of the vernacular for the Mass of the Catechumens while keeping Latin for the canon. In this way the instructional portions could be under-

stood directly by the congregation while Latin could remain a symbol of unity in the Roman rite.

• *Re-examination* of the laws of fast and abstinence. Many Europeans widely ignore the present regulations while other people follow a strict interpretation. The Church may wish to re-emphasize the need for penance—stressing the spirit of penitential laws, at the same time steering a course away from pharaesical devotion to the letter of the law.

• *Modernization* of the Index of Forbidden Books. Most of the titles of the Index are obscure and out of print. Some moralists have questioned whether the Index is a practical way to guard the faithful from harmful ideas.

They point out that in a single country such as our own more than 12,000 new books are published each year. Worldwide, the number of new titles runs into the hundreds of thousands. Does it really accomplish much to choose 10 or 12 books to list on the official Index? Greater freedom to confessors and parish priests to grant permission to read certain books for good reasons also has been urged.

• *Simplification* of clerical garb. Some loyal Catholics have asked that the Church consider modifying the required non-liturgical garb for cardinals, pa-

triarchs, bishops, etc. It now costs \$3,000 to robe a cardinal, which is many times the annual income of a peasant in India or Brazil.

The critics of such expenditures for clerical raiment, for magnificent living quarters and for luxury automobiles say that this ostentation antagonizes thoses within and without the Church. If these traditions had any justification in the days of royalty, they have little in an age of democracy.

Father Riccardo Lombardi, popular Jesuit preacher, has said: "One sometimes has the impression that people would be more edified by seeing ecclesiastics dressed simply and more or less uniformly, with the little traditional differences of the Religious."

• *Popular election* of bishops. For the first 1,000 years of the Church's history, bishops were chosen by priests and laity. Father John Walsh, S. J., of Weston College, has suggested that the Church return to the practice of allowing the faithful

to elect their own bishops, with the pope, in turn, confirming the election.

Such a system would have far greater appeal to Protestant and Orthodox Christians and would give the layman a feeling of greater participation in the life of the Church.

• *Clarification* of church and state relations. The rise of a genuinely neutral state (such as the United States) presents the Church with a new situation. Here is a state which is neither allied with the Church nor anti-clerical.

Closely associated with this situation is a new awareness of the sacredness of the individual conscience. It leads to such questions as this about church-state relations in the so-called Catholic countries of Latin America and Spain: "Can the Church justify the use of the state's police force to harrass non-Catholic worship or missionary activities?"

• *Calendar reform*. With simplification and uniformity as desired goals, one proposal suggests

THE TWENTY ECUMENICAL COUNCILS

325	First Council of Nicaea	1139	Second Lateran Council
381	First Council of Constantinople	1179	Third Lateran Council
431	Council of Ephesus	1215	Fourth Lateran Council
451	Council of Chalcedon	1245	First Council of Lyons
553	Second Council of Constantinople	1274	Second Council of Lyons
680-81	Third Council of Constantinople	1311-12	Council of Vienne
787	Second Council of Nicaea	1414-18	Council of Constance
869	Fourth Council of Constantinople	1431-45	Basle-Ferrara-Florence Council
1123	First Lateran Council	1512-17	Fifth Lateran Council
		1545-63	Council of Trent
		1869-70	First Vatican Council

fixing the date of Easter to a definite Sunday, and resolving some of the differences between the Gregorian calendar of the Western Church and the Julian calendar of the Eastern rites and Orthodoxy.

NO ONE EXPECTS ANY further development of Mariology in the coming council although some theologians and religious orders believe such development is pertinent and essential. Such an elaboration certainly would serve to alienate Protestant and Orthodox Christians.

Surely a council seeking ways to possible reunion of Christians would attempt to avoid any unnecessary definitions at present that would be interpreted as antagonistic. The council probably will stress the common faith of Christians in our Lord Jesus Christ.

No one is likely to be completely happy about all the actions of the Second Vatican Council. Like any institution, the Church embraces conservative and liberal elements. Conservatives will win approval of some measures which they believe must be enacted or reinforced, while liberals will advance other points which they believe necessary to meet the challenges of an age caught up in materialism, secularism and sensualism.

We know, however, that the Holy Spirit will hover over the council. Its decrees when approved and promulgated by the

Holy Father will be infallible. Its disciplinary measures will be adopted after prayerful deliberation by those who are the successors of the apostles.

THE COUNCIL COULD fail to achieve its main purposes. It could be dissolved by the death of the Holy Father or interrupted by war. Its decisions could be nullified in practice if the faithful ignore them, preferring their own brand of selfishness, nationalism or outmoded traditions—their own prejudice, preference or comfort to cheerful acceptance of such demands as will be made of them.

The Holy Father himself is under no illusions about what the council can accomplish. Recently he declared: "The Church does not expect to witness every day the miraculous transformation worked in the apostles and in the disciples at the first Pentecost. It does not expect it, but it works for this and prays God constantly for a renewal of that wonder."

Our hopes and prayers will be that the Second Vatican Council will bring forth a renewal of the Church in our day. In these prayers we know that we will be joined by many Christians not now united with us.

The decisions of the coming months rest on the shoulders of 2,800 delegates, but the carrying out rests primarily on the hundreds of millions of priests and people who form the Mystical Body of Christ. ■ ■



CAN YOU HATE THE ONE YOU LOVE?

by CHARLES AND AUDREY RIKER

Most of us must learn to live with part-time hatred; here's something we should know before we tackle the job



Tove and hate for a person at the same time? This peculiar kind of relationship is not only possible, but happens frequently to all of us in our daily give-and-take with others.

The Greeks had a word for it. They called these mixed emotions *ambivalence*, meaning "simultaneous conflicting feelings toward a person or thing."

We can be indifferent toward

people we don't care about. We can ignore or avoid them. But—like it or not—all of us are deeply involved with people we do care about. Caring makes us vulnerable to the whole gamut of human emotions—love, hate, jealousy, anger, sympathy—to mention a few.

Actually, all human interaction is full of ambivalent behavior. In the course of any day, our "psychological toes" might be stepped on many times, and often by people who mean the most to us.

Take the case of Frank Morrow, for instance. Though his love for his wife Marge is without question, he grows more and more impatient with her. Why? Because she never manages to serve his breakfast on time!

When he stomps off late to work after shouting a barrage of complaints at Marge, Frank knows that before the day is over he will feel guilty about the way he acted.

"I know I shouldn't blow up that way; Marge means the world to me," he will muse at the office. "But I simply can't afford to be late anymore. Not even five minutes."

So Frank sits and stewes over his ambivalent feelings, not only suffering because his thoughts are in conflict, but also disturbed because he thinks it is unnatural to feel both ways at the same time.

ANOTHER EXAMPLE OF mixed feelings is obvious in the case of

Ed Ferguson. He has just come from a frustrating session with Mr. Jameson, the man who employed him years back. It was Jameson, too, who helped Ed climb from the lowest rung of the ladder in business.

In a responsible position today, Ed is authorized to make policy recommendations. Mr. Jameson commonly rejects them with a toneless: "We've never done it that way before, son."

Torn between honest gratitude toward the man who gave him his one big break and rising anger at the same man's conservative thinking, Ed swallows the sharp rejoinder that leaps to his tongue. He turns and leaves the room, seething.

"That old geezer wouldn't know a good idea if he tripped over one. I wish he was out of my way," Ed mutters to himself.

Immediately, Ed becomes frightened about his own train of thought. Convinced his annoyance with Mr. Jameson is justified, the emotion also makes him feel disloyal and hypocritical. "What's wrong with me?" he wonders.

Ed Ferguson, of course, is suffering from an ordinary attack of mixed emotions. If he knew how ordinary his case was, it would trouble him less.

THEN THERE'S THE story of Peggy and Helen, both 19 years old.

Friends since childhood, they went to work after high school graduation in the same large in-

surance company and were assigned to the same department.

In the sophistication of the office atmosphere, their personalities no longer harmonized. Quiet Peggy embarrassed easily when boisterous Helen shouted greetings across the room where they worked. Within a few months, Helen had become the office pest — and Peggy began to be ashamed to admit to others that she and Helen were buddies.

Deeply fond of her friend in all other matters, Peggy is nonetheless resentful when Helen's antics occur. "Do I like her or don't I?" Peggy asks herself over and over again, growing more confused and upset with each new incident at the office.

WHEREVER WE TURN, we can find examples of ambivalence at work.

Sweethearts, in a fit of temper, hang up on each other in the midst of a telephone conversation—and hate themselves afterward for doing it.

A mother-in-law is consumed with jealousy of the groom who apparently has brought great happiness into her daughter's life.

The teen-ager yearning for a car bitterly resents his father, whose illness continually drains the family purse, and begins to view the once-beloved parent only as an obstacle in the way of achieving his heart's desire.

A young mother feels overwhelming love for her baby

The man who claims to "love" everyone 100 per cent of the time is kidding himself

most of the time, but wishes the child away when bills, bottles and boredom rule the day.

All these people are examples of well-meaning human beings building walls of emotional ill health out of their misunderstood ambivalence.

Each of them—to clear the path toward a happier future—must first realize that ambivalent feelings are part of our human heritage. The man who claims to "love" everyone wholeheartedly 100 per cent of the time is kidding himself.

For raw proof, take the gentlest child in the world and place him in a play situation with other children. In time, he will vary his considerate behavior with exhibitions of bad temper; it is inevitable.

This kind of "part-time hatred" affects us all, but you will notice that adults can be far more subtle and devious than children in the way they handle their mixed feelings. Most adults will excuse bad behavior in close friends which they would find intolerable in strangers.

Think of four close acquaintances, each with an outstanding personality trait that distinguishes him from the others. Perhaps you classify Jim as an introvert; Tony is an extrovert. Anne is energetic and outspoken; Sue is passive and thoughtful.

Basically you like all four people. But each one also exhibits characteristics that go contrary to your temperament and interests. What do you do about it? You tolerate the vexation—which is very real and grating—for the sake of preserving the valued friendships.

Here's new insight on the old saying "Opposites attract." It's closer to the truth to admit that opposites find one another emotionally irritating.

ONE VERY IMPORTANT cause of ambivalence in our outlook is the fact that our own faults (admitted to ourselves or not) loom larger than life when we spot them in others.

Consider Paul Bradley, a careful, thrifty man. Some call him a miser, a title he detests. But when it comes to criticizing those who upset him, Paul reserves his strongest protests for what he considers tight-fisted people; he considers them contemptible.

Annette Adams, to give another example, may be quick to dish out the latest neighborhood news but vehement in her condemnation of "wicked gossips."

Like Paul and Annette, most of us readily recognize and criticize in others the faults that are also our own. We throw out—or project—onto others flaws disturbing in ourselves, such as a

violent temper, a roving eye, a gluttonous appetite. And when the other person is also a relative or dear friend, we find ourselves battling conflicting emotions, straddling a seesaw with love and hate jiggling the balance from opposite directions.

STILL ANOTHER REASON we respond negatively to other people is that their behavior may reflect our own secret or guilty wishes.

In fantasy, we may be aggressive in business, popular with the opposite sex, or expensively dressed in eye-catching new fashions. In real life, perhaps we are too shy or frightened to attempt any of these things.

So we may proceed to "hate" someone we basically care about, the person who possesses what we envy.

Sometimes, ashamed of entertaining such unworthy thoughts, we bury our ambivalent feelings in the subconscious and pretend to forget they exist. This does not make them disappear. On the contrary, submerged emotions are potent; they may erupt in a new guise at any time.

For example, Eve Brown wanted to return to college to gain credits toward her teacher's certificate. Her children were half grown and attending school themselves in the hours Eve would be away from home.

Fred, Eve's husband, enthusiastically approved the plan. Yet he infuriated his wife by repeatedly finding reasons to delay

her from beginning her effort.

He started expensive home improvements—made plans for a winter vacation—criticized the shortcomings of the teaching profession.

While Fred knew that Eve's education was a sound investment and a fine idea, he felt a fear of the threat of competition and a growing envy. The reasons?

Fred never attended college himself. He feared the loss of Eve's doting attention as she became "smarter" than he. He worried that he'd suffer by comparison to her smart new friends.

If Fred could admit these ugly considerations to himself, he'd be a lot closer to solving his problem and allaying a rising marital discord.

LIKE FRED, ALL of us need to recognize ambivalence as a fact of life and proceed from that vantage point to learn to live with it.

This isn't easy; it usually requires much self-examination and a massive onslaught against all the enemies of virtue which lurk within us.

Does someone you love provoke you, occasionally, to impatience, anger, disgust or disillusionment?

Instead of screaming a rebuff, punching him in the nose, or trying to pretend nothing has happened, "try a little tenderness." Literally. Say something agreeable to, or about, him. Go out of your way to do him a

favor—even if he will never know who bothered to be so nice.

If the person is not present, try performing a kind act for anyone else within your reach. The point is to act quickly in converting your feelings before they overwhelm you.

WHAT IS THE PURPOSE of this undeserved do-goodism?

There happens to be a remarkable alchemy in good behavior. The generous word or action has a very real power to change the base metal of your ugly impulse into the gold of renewed high spirits and strengthened morale. It can blunt the arrows of rage and turn hatred into love—not immediately, perhaps, but after repeated applications and efforts.

Should you try to change the person you love? For an answer, stop to consider how hard it is to correct a defect in yourself. That realization should make you relax your efforts to change somebody else. Perhaps you should learn to take advantage of the moments of aggrava-

tion others cause you. Use them as reminders of your own shortcomings.

Occasional lapses into anger or envy are no reason for despair. Such episodes do not mean that your marriage is a mistake, that it's time to look for a new job, or that you have no real friends.

As a mature adult, distinguish between (1) the other person and (2) the person's behavior.

These are not the same thing. The chafing irritation, the sudden grievance, is a response to what the loved one *does*, rather than what he *is*.

Human behavior never lends itself to easy formulas or pat solutions, but you can cultivate an understanding of your ambivalent feelings and learn to handle them in a healthy way.

You might do well to mull over this question: What is it in *me* that makes the behavior of others bother me so?

In answering that question, you may solve many problems. If you do, you've taken a giant step toward maturity and self-understanding. ■ ■

■ WHAT SOME GIRLS do with party leftovers is marry them.

■ ONE PLACE YOU can still get something for ■ dollar is at the five-and-ten.

■ THE LATEST THING in clothes is a woman keeping an appointment.

■ YOU CAN SAY this for those ready mixes. The next generation isn't going to have any trouble making pies like mother used to make.



Catholics in Oregon are turning the tables by charging unconstitutional "religious discrimination" against pupils in parochial schools. Their petition to the U. S. Supreme Court asks for review of the Oregon Supreme Court decision, which excludes parochial school pupils from receiving certain tax-paid textbooks given to all eligible children.

Interest among constitutional lawyers in this Church-State case is said to be extremely high because it presents a new and daring approach to the subject.

For 20 years, Oregon public school districts lent selected textbooks to pupils of all elementary schools recognized by the state as "standard." To be so recognized, schools must meet certain rigid state requirements. Most parochial schools were qualified as "standard" and their pupils were lent textbooks.

In a test case, however, the Oregon court held that even though the parochial schools are meeting elementary school standards, the fact alone that they are teaching religion makes them ineligible to take part in the program. The court rejected the argument that children, and not the school, benefited from use of the books. It decided that the Oregon constitution was violated because tax aid was benefiting religious institutions.

Catholic parents are appealing the decision. In an argument never before tested, they main-

tain that the state court's decision denies their children textbooks because of their religion--a denial equally as bad as refusing benefits of a general program to persons because of their race or color.

The U. S. Census Bureau, it is rumored, is about ready to publish an analysis of the income level and educational background of parents whose children attend private schools and of parents whose youngsters are in public schools.

Insiders expect no great surprises to be disclosed in this study based on figures gathered in the 1960 census. Parents of private school children may be shown to earn a little more money and to have slightly better schooling. But the study will not show, as some imagine, that private schools are a luxury of rich people.

The President's Committee on Juvenile Delinquency--a modest but imaginative operation--is a top-notch illustration of what a Federal agency can do if its efforts are combined with those of local government and private agencies.

Headed by Atty. Gen. Robert Kennedy, the committee was authorized by Congress to spend \$30 million in three years' time.

From its beginning, the committee has consciously developed a plan of co-operation with other governmental and private agencies working with youth. It helped initiate programs in seven cities to demonstrate different approaches to delinquency. In five of these cities, a new nonprofit corporation was set up to co-ordinate the effort; all major social agencies were made part of the corporation.

Its most ambitious project is a mass social experiment on the east side of New York City, expected to cost \$12.6 million over a period of three years. The money is coming from the committee as well as another Federal agency and from the City of New York and private welfare operations.

A President's Committee spokesman said, "Never before have neighborhood workers, city government, Federal government, private agencies and a great university (Columbia) joined together for a co-ordinated attack on the sources of delinquency."

Few people realize that whether or not many Catholic schools in Georgia operate this coming year depends entirely on non-Catholics. In many Georgia communities, the children of non-Catholic parents are a substantial portion of the enrollment.

A few months ago Archbishop Paul Hallinan of Atlanta announced removal of racial restrictions in the Catholic school system. How non-Catholic parents (and even some of the Catholic parents of white youngsters) will react is a question. Should they pull their children out of the Catholic schools this September, many will be forced to close down through lack of sufficient income from tuition.

A month in advance of the opening of the fall term, officials of the Atlanta archdiocese don't really know what to expect.

Following the Supreme Court's decision that three magazines for homosexuals could not be barred from the U. S. mails on grounds of obscen-

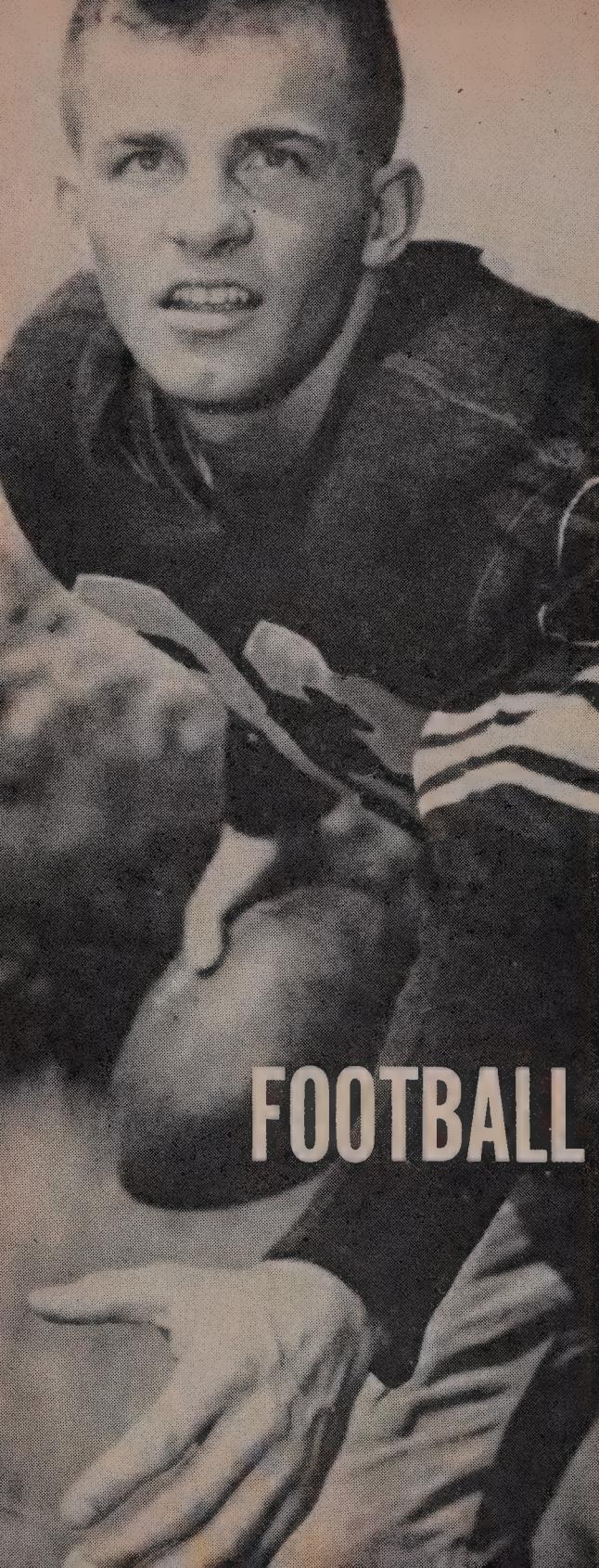
ity, many clergymen expected a popular protest to mount that might result in a tightening of U. S. laws. The big protest didn't come. Neither did Congress raise loud objections.

The reason for lack of Congressional protest is believed to be that Postmaster General J. Arthur Day indicated he was not disturbed by the Court's decision. Without relying on lengthy administrative procedure (which the Post Office department has used traditionally to get at obscenity dealers and in which the Supreme Court found constitutional defects), Day says he can get far better results by moving in with criminal action. Through close co-operation with the Justice Department, he claims to have investigated far more obscenity cases than in previous administrations, and to have achieved a record number of arrests and convictions.

The "administrative procedure" (which the Post Office now circumvents) is what drew the fire of the Supreme Court.

Whether the Peace Corps should have its own chaplain branch is another Church-State issue soon to be faced. The Corps technically is part of the State Department and presently is following the department's rule that chaplains are not assigned to foreign posts. But the problem of the religious care of volunteers (some 10,000 by the end of the year) is different from that of diplomats.

Many devout Protestants and Catholics serving with the Corps in remote areas find themselves cut off from their clergymen for months at a time. So a need is felt in some quarters for a chaplain unit.



One Catholic college after another has dropped out of the football picture.

Today only five universities play big-time football.

Is there any way the colleges can prevent the demise of the sport on their campuses?

FOOTBALL FLUNKS OUT AT CATHOLIC COLLEGES

by ALFRED K. ALLAN

Speaking a short while ago at a football awards dinner in Cincinnati, Ohio, Father Paul L. O'Connor, S.J., President of Xavier University, bluntly warned that right now the future of intercollegiate football in Catholic colleges "looks bleak."

A study of the football scene on Catholic college campuses bears out Father O'Connor's observation.

Within the past ten years, a number of Catholic colleges throughout the country either have dropped football entirely from their intercollegiate sports program or reduced it to a minor sport. Today only five Catholic universities (Notre Dame, Boston College, Holy Cross, Villanova and Detroit University) are playing what is considered big-time football, and only three (Xavier, John Carroll and the University of Santa Clara) are playing minor football.

What has caused this alarming decline in what was once an important part of campus life—and can anything be done to save football at Catholic colleges?

ONE OBVIOUS CAUSE for the crisis is the enormous expense of maintaining a big-time football program.

It is estimated that such a program, considering all costs, can range from \$25,000 to one million dollars. Notre Dame's football budget is reported to be close to the million dollar figure. All too many schools have

been finding it impossible to balance out these high budgets.

Marquette University in Milwaukee, Wisconsin, had been incurring an increasingly burdensome annual deficit from its intercollegiate football program. When college officials observed that this deficit might climb to a staggering \$50,000, they decided that the financial drain would be too much for the school to handle if it was to maintain its high academic program. So football at Marquette was dropped, as it was at such former football greats as Fordham, Georgetown, Catholic University and Duquesne.

"No school could afford to keep losing money the way Marquette was from football," Bob Hailon, the school's director of sports information, points out. "Dropping the sport was certainly not an easy decision for the University officials to reach, but unfortunately a necessary one."

Monsignor John J. Dougherty, President of Seton Hall University in South Orange, New Jersey, says bluntly, "The expense of football seems to be placing it beyond the means of a growing number of Catholic colleges."

Why the high deficits from football programs?

The reason is all too simple—attendance has been dropping steadily at the games. Behind this dwindling attendance is the fierce present-day competition for the sports fan's dollar.

At one time, baseball was



THE FINANCIAL SQUEEZE, NOT OPPONENTS, HAS CHALKED UP DEFEAT FOR ALL BUT A FEW CATHOLIC COLLEGE FOOTBALL TEAMS.

played in the summer, football in the fall and basketball in the winter. But the situation is now drastically changed. Today, while football is being played, baseball is also reaching its climax and professional basketball is starting its season.

In addition, the televising of college football games on Saturday, with two well-known teams pitted against each other, as well as the televising of professional football on Sunday, has all but ended that fondly remembered time when football devotees jammed the stadium of their local college — come wind, snow, rain or sleet — and exuberantly cheered their local "boys" on to

victory. Television's "living room stadium" has proven much more comfortable and there is no admission charge.

Xavier's President, Father O'Connor, believes that the decline in attendance at college football competitions is "going to get worse before it gets better."

To bail colleges out of the financial squeeze, he suggested recently that "colleges seek direct support from those they benefit the most by continuing football — namely, the professional teams."

Elaborating on his proposal, Father O'Connor explained that "professional football is in the

same position as business and industry. They use trained and skilled and, incidentally, well-publicized players produced by colleges, which (if help is not forthcoming) must either cut off completely this flow of talent or dry it up to a mere trickle.

"Can professional football actually afford to turn its back today and piously hope that this will never happen?

"Or do pro football teams, like business and industry, have an obligation to support those colleges which are supplying them with this talent? It would seem even self-interest would prompt them to do so.

"If the colleges drop their programs, the professional teams would have to establish costly minor league systems in order to keep up their present high quality of performance."

Father O'Connor is convinced that "there should not be too much difficulty in working out a method of supporting college football programs. By no means will this give control of athletics at any college to the professional teams.

"If the American Cyanamid Corporation can sponsor a chemistry student at Xavier University without interfering with the chemistry program, I do not see why the Cleveland Browns, for example, could not sponsor a student quarterback without calling the plays."

According to Father O'Connor's idea, the money from the professional teams would be giv-

en directly to a university, and the university would administer the money to carry on its athletic program.

This program of support would not violate any existing rules of the National Collegiate Athletic Association or the amateur standing of college athletes. A violation would occur only if the money were paid directly to an athlete to play football at a university.

SO FAR THE representatives of the pro football teams have shown little enthusiasm for Father O'Connor's plan.

A spokesman for the National Football League told this writer, "A pro team would not finance the education of an athlete to whom it had no claim. NFL teams do not secure draft rights to players until four years after they first matriculate at a recognized four-year college or university."

"On the matter of outright gifts and grants," the spokesman added, "here you meet the problem of where to draw the line. There are thousands of colleges and universities in the country.

"There are, on the other hand, only 14 National Football League teams, some of which face a yearly struggle to finish in the black. Quite frankly, many heavily endowed colleges are much more stable financially than pro football clubs."

Joe Foss, commissioner of the American Football League, also expresses little enthusiasm for

the proposal, but adds, "I do think professional teams and leagues owe much to the colleges and should contribute in every acceptable way to their football programs. But this must be done within the financial limits of the donor."

The Xavier President is convinced, however, that his idea can be worked out in a way that would be equitable to both the pro teams and the colleges. He hopes that the professional clubs will consider his suggestions somewhat more seriously than they have so far.

Although Father O'Connor admits that auxiliary aid of this sort would not solve all the financial problems which college football programs incur, still he believes it would help. "Who knows—these contributions may well be the final determining factor in the question of whether or not a college is able financially to field a football team."

SOME OF THE responsibility for declining attendance and resulting high deficits must be assumed by college officials.

All too many colleges, both Catholic and non-Catholic, have looked upon their intercollegiate football programs (and, indeed, much of their other competitive sports activities) as "show business" — with the emphasis on "business."

"Unless the role of sports in education is a subordinate one, it isn't a genuine one," declares

Father Laurence J. McGinley, S.J., President of Fordham University.

"I think it is obvious that this sense of subordination has been lost; that the nature of athletics, the role of athletics in education has been misunderstood; that values have been distorted.

"Athletic prowess has become an end in itself. The result: what started out as education after class for fun is now big-time public entertainment."

"College sports," Father McGinley observes, "somehow are not thought of as belonging to the student any more — much less as part of his education. They belong to other groups whose interest is not education but promotion, material gain, a faster buck."

By trying to turn intercollegiate football into a grandiose public entertainment medium, the colleges have placed themselves in sharp competition with each other and with professional teams, forcing the sports-going public to choose between them.

The result has been, of course, that the more polished professional teams have easily "outdrawn" the varsity lineups.

Professional football undeniably has its own place in the sports picture. So does college ball. What has been a short-sighted policy on the part of all too many colleges has helped bring intercollegiate football to its present crisis.

Actually, intercollegiate football has definite intrinsic values

that make it unnecessary for it to be turned into an entertainment business.

Woody Hayes, football coach at Ohio State, points out that the competition and the will to win our kids learn on a football field is of utmost importance throughout their lives.

"On the football field, the kids learn how to live up to their potential. They learn how to sacrifice some of their ego for the good of the team. They learn how to be leaders."

And Vic Obeck, the Athletic Director at New York University, points out that "a football program gives unity to the whole university, from the graduates to the staff to the students. It's a good, wholesome thing for everyone."

ONE CONTRIBUTING SOLUTION to the Catholic college football crisis might be, then, a return to a saner evaluation of football's role in the college curriculum, with a de-emphasis on the "make as much money as possible" attitude.

Perhaps Santa Clara University in California is pointing the way toward just such a well-balanced and responsible football program.

When Santa Clara found that it did not wish to continue thinking purely in terms of a self-defeating "big-time" football program, the school established a program in which its team plays just six games with outside competition.



No scholarship aid is given, travel is limited to within 150 miles of the campus and a budget of \$15,000 (including the salary of the coach) is allocated to the sport.

Santa Clara's program has been working out very well and has struck a happy medium between an excessively burdensome big-time intercollegiate football

program and no intercollegiate program at all.

Father McGinley sums up the situation. "What is needed is a comprehensive attack on the problem on the part of everybody concerned so that the climate can be changed and the whole set of conditions which surround intercollegiate athletics can be improved." ■ ■

- "I WANT ONE of those neon 'No Vacancy' signs," explained the customer.

Asked the salesman: "For your motel?"

"No," replied the customer, "for my fallout shelter."

- YOU CAN USUALLY tell when a married man feels at home. He isn't listening.

- A STORY BEING told on the capitol's cocktail circuit has Soviet Premier Khrushchev pausing during an inspection of Russian troops to ask a private how he liked life in the Red Army.

"Oh, I can't complain," said the private.

Snapped the Communist boss: "You bet you can't."

- WHAT MODERN TEEN-AGERS will want next will be drive-in classrooms.

- FORMER TEXAS SENATOR Tom Connolly had little patience with legislators who talked interminably when they had the floor.

Once, when a long-winded Senator had been speaking for more than an hour, a colleague turned to Connolly and whispered: "He certainly has a lot to say about this subject."

"About any subject," said Connolly, sinking lower into his seat. "He approaches things with an open mouth."

- A MOVIE HOUSE showing a popular thriller-diller was being picketed, but crowds continued to pour into the theater. Union officials held a pow-wow, and the next day a lone picket stood silently by the box office. Written on his sign was: "The gardener's wife did it."

- FOR TWELVE MONTHS he had taken the collection basket around at church. Now someone else had been asked to perform the duty. "It looks suspicious," roared the offended one. "The fellow they have asked has only one arm."

INSIDE INFORMATION



NEWS IN THE MAKING / **ABROAD**

VATICAN CITY—The recent U. S. Supreme Court decision to ban official daily prayer in public schools caused consternation among many personnel in Vatican circles. Nowhere in Europe, they point out, except in Russia and in countries subject to the Kremlin, are prayers in schools forbidden.

This development together with other recent events has prompted people here to ask what the eventual outcome may be. Other examples they have in mind are the high court's ruling that the requirement of "a belief in the existence of God" as a qualification for public office cannot be held as constitutional; and the petition of a prominent citizen of Norfolk, Va., that a statue of St. Francis of Assisi be removed from the city's botanical gardens because it violates the tenet of separation of Church and State.

What is next? asks a high Vatican prelate. Is the Supreme Court going to rule that the President of the United States may not attend any formal religious ceremony for, in doing so, he will act unconstitutionally? Or will it decree that the inscription "In God We Trust" on currency or coins is illegal?

Some of the less informed people in Rome are even wondering if the U. S. is seeking "accommodation" to the official Soviet principle of atheism.

BONN—Contrary to some rumors, the Vatican has approved a German prayer for the unity of Europe. Available for a few cents each in many Catholic churches in West Germany is a pamphlet entitled "Europe Adventure" containing this prayer:

"Our Lord, give us the unity of Europe. Teach us, in the spirit of truth, how to understand history. Lead us to respect our foreign brothers and sisters. Eradicate from our hearts centuries-old prejudices and open our eyes to understand the nature of other people. Induce us to be ready to help when others are in need, and make us grateful for the beauty and riches of European culture. It is You who gave us this big land, making it our common fatherland. Lead us, then to collaborate with enthusiasm to the Europe Adventure. Lead the Europe of the future to become the Europe of youth."

MADRID—Rumors that Gen. Francisco Franco of Spain has been asked to pay a visit to the Vatican prior to the Council are neither confirmed nor denied. The rumors started after Franco had accused "lay organizations of the Church" of encouraging the Reds to foment strikes in the country.

According to an authoritative Vatican source, such an invitation to the head of the government of Spain so shortly before the Council is most unlikely. Normally, discussion of a specific issue such as this would be handled through the Spanish ambassador assigned to the Holy See. It is believed that the Vatican differs considerably from Franco in its interpretation of what Catholic lay organizations are

permitted to do under existing agreements. In a recent declaration, Franco said that "Spain's agreement with the Holy See rules that Catholic organizations in this country should limit themselves to apostolic missions."

ROME—In spite of the aura of secrecy surrounding preparations for the Vatican Council (which has led to much guesswork and suppositions), it becomes quite clear that the burden of discussions and decisions will relate to pastoral rather than doctrinal matters.

In general, one might say that the Council will try to answer this question: What attitude should the Church assume in the face of modern conditions? For the first time in history, a Council is confronted with the problems created by masses of people undergoing social changes resulting from giant technological advances and by vast numbers of people forced to live under ideologies that promise a future earthly paradise.

The Second Vatican Council is expected to face 20th century realities squarely, to evaluate the scientific, technical, social and economic revolution in Christian terms, and to set a course whereby the modern revolution—now hostile to the Church's position in many cases—will redound to the advantage of the Church's apostolic and evangelical mission.

It is repeated here that the great aim of the Council will be to modernize the apostolate. This can mean far-reaching changes in the development of seminaries and the appeal for vocations; in the aspect of the lay apostolate; in the understanding of the autonomy of bishops; in

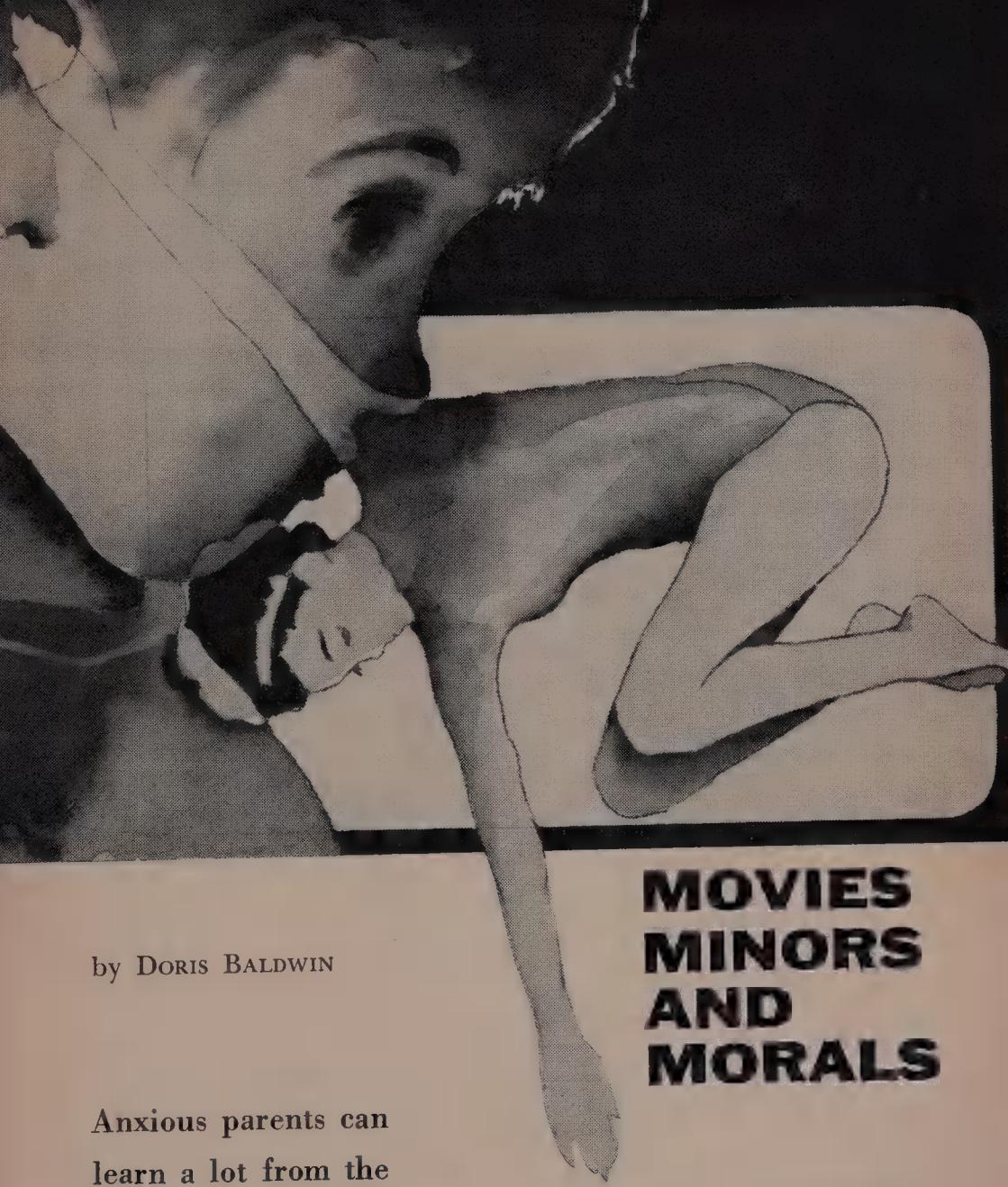
episcopal relationships with civil powers; in a deeper knowledge of the relationship of Catholics with the separated brethren.

The Council is expected to deliberate and make decisions on the use of mother tongues in the liturgy, restoration of a permanent diaconate, national centers for control and utilization of the new audio-visual means of communication, a possible substitute for the ill-fated priest-worker movement in France which had the aim of winning back the European laborer to a knowledge and practice of his faith.

The range of subject matter the Council will deliberate is believed to be vast in scope—enough to keep the hierarchy in session for several months. Preparation here is at a feverish pitch. Practically no one here at the Vatican was able to take a vacation this summer.

VATICAN CITY--Thousands of medals commemorating this, the fourth year of Pope John's pontificate, are being coined for distribution during the Council. They are being struck in gold, silver and bronze. The first medal was presented to the Holy Father on June 29, eve of the feast of SS. Peter and Paul. The face of the medal bears the likeness of Pope John with the inscription, "Joannes XXIII--Pontifex Maximus" and on the reverse, "Mater et Magistra--
15-V-1961."

ROME--Several requests have been received from the U. S. to borrow the painting of Pope John by Pietro Annigoni (see Information; August) for exhibition. Should the requests be granted, it is likely exhibition will be at the New York World's Fair.



MOVIES MINORS AND MORALS

by DORIS BALDWIN

Anxious parents can learn a lot from the experts — even when the experts disagree

George was 13, a nice-looking boy of average intelligence. For many minutes he stared blankly at his widowed mother, napping on the sofa. Then he went to the kitchen, fetched a seven-inch

breadknife and stabbed her to death.

When the Chicago police questioned him, George wept uncontrollably. Why did he do it?

His answer finally came. "I got an urge to kill mother while watching some goofy movie," the teen-ager sobbed. It was one of Hollywood's lesser epics warmed over for the TV audience.

"The author of a film . . ."

Pope John XXIII recently announced to an international assemblage, "cannot propose only to seek and fascinate the vast public to which he addresses himself. He must consider himself an educator . . ."

The story of the film that George saw before he killed his mother may have been innocent of the remotest reference to homicide. Certainly there were other influences already at work which aroused George to murder during the course of the movie.

Frequently, however, movie-makers do establish an explicit case for murder.

They "instruct," as the Pope suggests, but the burden of their lesson is often lethal. They may teach their viewers to kill—not human life only—but respect for lawful authority, ideals of decency, patriotism, religious practice.

The raised-eyebrow themes of many modern films have made responsible men and women

anxious about moral detriment to adolescents via the silver screen. Community and religious leaders, even government officials, have joined the cry.

"Movies can demoralize children!" they say. "Minors should be barred by law from showings of 'adults only' trash!" "Let's force Hollywood to label its pictures as suitable or not for children!"

How have the movie people answered these charges and demands?

THE COMMITTEE OF Religious Leaders of the City of New York and the New York City Youth Board recently decided to bring the issue out into the open, giving all sides a chance to present their views. They co-sponsored a day-long dialogue on "The Mass Media and the Moral Climate," encompassing several areas of mass communication.

Seven leaders representing religious groups, the film industry, public schools, a state film-licensing board and the press engaged in the panel discussion on motion pictures.

The excerpts that follow illustrate the widely different views on censorship and classification of films held by each group represented.



Msgr. Thomas F. Little
Executive Secretary
National Legion of Decency

"When the sophisticated New Yorker, notoriously tolerant of

almost anything, becomes angry about the film situation, one can no longer pretend that all is well in Hollywood and along Broadway."

Among charges levelled at the film industry—not by the clergy, but by the public—are complaints about Hollywood's propensity for "the 'sick' film, the 'exploitation' product which is



MONSIGNOR LITTLE

a half-and-half blend of unhealthy sex and sadism, the unimaginative but shockingly distasteful advertising of films in our newspapers and outside of theaters, trailers which wring out every last ounce of shock value for the films they advertise, and the 'erotic vagrancy' of the private lives of film personalities, publicly flaunted."

A guiding principle of many image-makers has been to give the people "what they have been *induced* to want." An unchallenged, continued application of this principle may eventually constitute "the greatest and gravest threat to our national freedom."

It is an inherent freedom, vital to each individual, "to use his spiritual powers of intellect

and will in order to seek to know and love his Creator, to seek the truth and to live by it with happiness and fulfillment."

This God-given freedom is threatened when a film-maker offers the public a constant diet of prurient sex.

Such a producer "is impairing individual freedom to the extent that he is causing an *enslaving* fixation of the patron's imagination upon but one dimension of life—and that the highly explosive one of sexual desire."

While the educated and literate person may know how to view films strictly as escapism, "the uncritical young and the great mass of semi-educated and half-literate people" might not fare so well.

"Because of a high susceptibility to suggestion of the passive mind, these films have an ultimate significance for the moral climate of any community."

CENSORSHIP OF FILMS is not the answer; that should be "a last and hapless resort for free men." But if mandatory film classification should become necessary, it would very likely be upheld by the Supreme Court.

The best control over film content would be "self-regulation on the part of the motion picture industry, with minimal legal controls."

In this regard, the Production Code of the Motion Picture Association of America—administered according to its letter and

spirit—is “a producer’s best ally in the responsible exercise of creative freedom.”

There has been “an Olympian indifference on the part of foreign film distributors to the self-regulation of the Production Code Authority,” tantamount to a refusal by these distributors to bear their share of responsibility to the rest of the industry and to the public.

“Parents . . . must be diligently responsive to the entertainment requirements of their children,” but it is co-operation between film-makers and the public which will ultimately form “the best guarantee of a free screen.”

• • • •



Bosley Crowther
Motion picture critic
The New York Times

“We live in a world that is full of dangerous and confusing occurrences. . . . As a parent and as a professional critic of films . . . I don’t believe in discouraging young people from discovering some of the aspects of this world from the very convenient and often stimulating artistic medium of film.”

Regarding the possibility of an official board labelling films as fit or unfit for children, “this is but another way of bringing into the motion picture culture the nervous meddlers of officialdom.”

As a critic, “my prime consideration is not the moral content of a picture, but what it does—what it achieves artistically. . . . And I think this is the only proper way for intelligent and sophisticated people to approach this ever-expanding and maturing art.”

The right of any classification board or censoring agency to dictate to the film artist what may or may not be shown in a film is to be distrusted and opposed.

“Plenty of fine films have been tampered with” by people who judged these to be immoral or corruptive in certain aspects, and who “used their authority to have them trimmed.”

It is not only the adult public’s indication of interests and tastes but also the “natural curiosity” of children or adolescents “that determines, in the long run, what the quality of entertainment will be.”

• • • •

Margaret K. Bible
Principal, Castle Hill Junior High
New York City

An informal survey had been conducted among some 1,700 youngsters at Castle Hill Junior High, to obtain “a general picture of our pupils’ movie-going

habits." Boys and girls questioned ranged in age from 11 to 15.

"In general, they prefer musicals and comedies . . . Many of the children have seen some of the sophisticated, adult films, and the older children said they liked them."

THERE SEEMED TO BE no evidence that movies alone were perverting the healthy attitudes of minors.

"Rather than having their existing attitudes changed, they



MARGARET BIBLE

are re-enforced. But this is in itself a danger.

"When children with anti-social tendencies see pictures filled with violence, brutality, immorality and various types of perversion, they come away with specific suggestions as to how they can carry out the kind of behavior that already seems attractive to them."

IT IS CLEAR THAT even the best-intentioned children in any audience "are at a most impressionable age, when attitudes and values are being developed. In early adolescence, they are reaching out for new ideas and ex-

perimenting with new modes of behavior."

Apart from problems engendered by the films themselves, some criticism might be justified for "the type of advertising to which children are subjected."

The survey revealed that boys and girls "admit being intrigued and tempted by suggestive trailers and posters, and are often disappointed when the picture does not fulfill their expectations."

Educators are willing to accept a leading role in directing youngsters' picture-going habits. "It is our responsibility to develop good taste in our pupils."

● ● ● ●
Mrs. Leroy Lewis
Second Vice-President
Federation of Motion Picture
Councils, Inc.

"Very few experiences — bad motion pictures included — can seriously harm a child or youth if he has a good relationship with his parents or some other



MRS. LEWIS

adult with whom he feels free to discuss problems and ask questions."

It is "constructive ways, rather than classification and cen-

sorship" which will provide the best impetus toward better motion pictures.

Thoughtful parents can surely "find a way to reach into the thoughts and feelings of their children . . . first by reading to them or telling them stories, and later by seeing movies *with* them.

"The shared experiences will create a rapport that makes communication easy and natural."

Children are entitled to enlarge their view of life by seeing "more of the world, not less," and the movies provide a reflection of the world these youngsters will one day confront.

"Parents who are too security-conscious tend to forget that a child takes out of a picture only what he needs at the moment."

Movie-makers need not, therefore, be hampered by consideration of the rare child with an inclination toward delinquency; "the entertainment profession cannot be expected to shape its whole program to a tiny, maladjusted minority."

There is no need today for mandatory classification of films as to their suitability for minors.

The many movie reviews and guides currently available are more than adequate for those who wish to be selective in guiding their children's choice of films.

Parents would be wise to attend movies with their children and discuss the films afterwards, thus keeping the lanes of com-

munication open for continued guidance and development of good taste in minors. Also, the public must give active support to good movies, rather than merely criticizing bad ones, if they sincerely want the tone of films to improve.

• • • •



Louis M. Pesce

*Director, Division of Motion Pictures
New York State Education Department*

When the New York Motion Picture Commission was established in 1921, it came at the "culmination of a long and heated controversy generated by the excesses of the highly competitive and mushrooming motion picture industry of the early 1900's."

All films to be shown in the State today must be examined first and licensed by the Division.

During a recent twelve-month period, 798 full-length feature films were reviewed. Of this number, only 191 had already acquired the Code Seal of the Motion Picture Association of America; 582 were foreign-produced. No film was banned. In the case of 29 of these films, the

exhibitors' license was granted only after recommended deletions were made.

No previously approved Code film needed further change. "Those films requiring deletions were non-Code foreign and domestic films."

At present, "obscenity is the only criterion on the basis of which the State may deny a license for exhibition. . . . Questions of immorality, good taste, excessive violence, anti-social values, etc., no longer provide constitutional grounds. . . ."

Regarding the new crop of outspoken movies: "In the guise of the so-called 'adult' films, we have ever more films which exploit on a most immature and sensational level themes of purported social significance."

It isn't only the parents' job to be concerned about the children's choice of movies. "The industry has a grave responsibility.

"It would seem to me that a very urgent need exists for the adoption of effective legal measures so drawn as to provide necessary protection for children, without interfering with the rights of adults to see whatever films they wish, and allowing parents to make the final decision affecting their own children."

The morals of minors in "practically every civilized nation in the world" have been protected effectively by adopting just such measures.

• • • •



Mrs. Margaret G. Twyman
*Director of Community Relations
Motion Picture Association
of America, Inc.*

Statutory classification of films is "basically wrong."

Individual boys and girls differ so widely in intellect and disposition, "who is to judge what is suitable for whose children on what basis?" At any rate, "chronological age should never be the criterion for such decisions."

Films—like books—must be selected with care.

About 30 popular magazines contain film information for the direction of concerned parents. "The facts are attainable, but the public has not learned to use them for purposes of selection."

Where religious ideals are a governing factor in the choice of films, church rating groups can be of help. The different viewing standards of religions occasionally result in a divergence of opinion, such as occurred in rating "Gigi."

The Legion of Decency gave "Gigi" an A-3 rating, which means the film was considered morally unobjectionable for adults only. The same movie was termed "suitable for mature

young people" by the American Jewish Committee, and "enjoyable for young people between 12 and 16" by *Parents Magazine*.

State licensing, such as that practiced in four states, including New York, has not significantly improved the moral climate.

"Even a cursory glance at the delinquency rates in the 46 other states . . . should be evidence enough that film censorship fails to affect directly the amount of crime and delinquency."

Many movie-goers agree with MPAA President Eric Johnston, who said: "I am tired of frightened Americans who want to impose censorship on motion pictures—or any of our media of free communication. What most of them really want is to escape from freedom and its responsibilities . . . and its privileges."

Each school and community organization anxious about the relationship among movies, minors and morals might consider appointing a motion picture chairman who will obtain film guides and local theater announcements. From these, a recommended list of suitable movies for children could be compiled and posted for the reference of parents and children.

• • • •

J. Raymond Bell
Director of Public Relations
Columbia Pictures Corporation

It is one of "the basic misconceptions of grownups" that they "tend to see everything from

their own point of view, failing or not wishing to recognize that youngsters never really react to things as we do."

Adults don't really understand "what makes youngsters behave as they do, or as we think they do."

Perhaps there is something more alarming to consider: "What of the impact on the child of the neurotic actions and attitudes of their parents?

"What of the inhibiting and demoralizing force of adults with



J. RAYMOND BELL

a puritanical compulsion to correct, change, reform?"

It is unfair to name the screen the culprit in any general demoralization of youth today, when so many other powerful influences abound.

"Life is not pristine and pure, and neither are the movies."

Through the years, the films have had so many good effects; why, now, should all these benefits be "vitiated by the alleged harm of one or a handful of questionable films?"

Paul Tappan, a Professor of Sociology, has offered this assurance to those who are fearful of the deleterious effect "adult"

movies may have on the morals of minors:

"There is no evidence that children form basic attitudes toward authority or morality from exposure to motion pictures. . . . The evidence is clear that the causes of delinquency and crime are deeply rooted in the family and in the neighborhood where the child is trained, not in the movie where he may be entertained."

CENSORSHIP AND compulsory classification, therefore, are "wholly unnecessary." Should producers insist on turning out chiefly "adult" pictures, "remember, no

exhibitor is obligated to show them."

If anything has the power to sway producers to alter the style of films, it is public opinion.

The moral climate of this country probably can be improved through films, but "if you're going to express concern about the movies, you must patronize them.

"If you want so-called family entertainment, you'll not get it with lip service. . . .

"If you find anything really offensive on the screen, shout your head off, and make sure that when you do you yell at the producer who made the film." ■

■ TREAT FLATTERY like cigarette smoke; inhale, but don't swallow it.

■ OSCAR WILDE, the author, had no taste for classical music. On one occasion, he was asked to buy ■ season subscription to the opera. He refused.

"But your friend bought one," he was told, "and your friend is deaf."

"If I were deaf, I would buy one, too," said Wilde.

■ AUTOMATION IS MAN'S EFFORT to make work so easy that women can do it all.

■ "JUST WHERE ARE YOU going?" asked the wife of her poor husband, who was heading for a bank where he intended to try to renew ■ mortgage loan.

"Oh," replied the harried husband, "I have a rendezvous with debt."

■ SOME PEOPLE HAVE no respect for age unless it's bottled.

■ BOOK AGENT TO FATHER: "Better buy an encyclopedia, now that your boy is going to school."

Father: "Nothing doing. Let him walk, the same as I did!"

CATHOLIC CLASSIC

*a book that should be
read by every Catholic*

High Adventure on the Low Road

ST. FRANCIS XAVIER by James Brodrick, S.J.

Image Books (Doubleday). 95c

From this biography, which made its first appearance ten years ago, emerges a Francis of Xavier who really lives — a medieval man of Renaissance times. Biased and prejudiced in some ways like his contemporaries, he had his limitations, but he surmounted them in such spectacular fashion as to make his story not only an inspiring spiritual odyssey but also a near-incredible travelogue of high adventure.

"Everyone has heard of Xavier. It would hardly be an exaggeration to say that the name has become a household word the world over, a magic, evocative name, conjuring up visions of galleons, catamarans and brown junks tossing on tropical seas, of hot Indian plains and stifling Malayan jungles, explosive, sun-drenched Indonesian islands, of a China and Japan as unmapped and mysterious as the dark side of the moon." Father Brodrick's pen captures the sounds, sights, smells and personalities that

surged around the adventurer for Christ.

Francis was born in 1506 into the Basque society of Xavier on the French side of the Pyrenees. Little is known of the 11 years he spent in Paris, but Father Brodrick fills in the colorful, teeming background of life at the University of Paris, where Francis and Ignatius both studied.

There is some evidence that Francis at first regarded Ignatius as eccentric, somewhat of a joke. Ignatius in turn found him the "lumpiest dough" he ever kneaded. But persistance won out and in 1534 Francis relinquished his dreams of worldly success and joined the small company that was to be the Society of Jesus.

The rest is history—the Orient after circling half the globe; countless, exceptional charities along the way; converts in the thousands; death in sight of his goal.

As a distinguished historian and biographer, Father Bro-

rick is at pains to track down legends and pious stories. He is meticulous in his defense of the saint against charges of silence in the face of the slave trade and the Inquisition. And he is just in his presentation of the severe bias that Francis carried against all who were heretics.

The result is a clear picture of a man of his times, three centuries ago, and it is wise, as Father Brodrick suggests, not to project his feelings into our own day.

Francis died a lowly death in 1553, unanointed. He was buried in unconsecrated Chinese

earth. But in death, as in life, his odyssey continued. His body was taken on a strange journey until it was fittingly honored at Goa, the "Rome of the East," which claimed him as its own.

In 1622 he was canonized by Pope Gregory XV. He is the patron saint of India and all the East, and is revered by Hindus, Moslems and Buddhists, as "so to speak, one of the family."

What makes this study so attractive is that we see not only the great achievements of an historical figure but feel a warm, vibrant, human personality that makes the story "more inspiring than ever."

M.P.B.

REVIEW of the MONTH

*a book that is sure
to gain wide attention*

The Layman Claims His Role

THE EMERGING LAYMAN by Donald J. Thorman

Doubleday. \$3.95

"Commitment" is a popular word among Americans these days. Novelists, playwrights, presidential advisors and educators use it generously.

The Emerging Layman speaks plainly, and with authority, about the particular commitment of the Catholic layman in America. "We are always a lit-

tle afraid before the prospect of a deep and lifelong personal commitment that requires much of us. So we want to be persuaded; we want to be convinced."

Mr. Thorman convinces us of the inescapable fact that each of us was "committed to Christ on the day of our baptism." He

persuades us further that as laymen we took on a particular vocation "to bring Christ to the world."

At the present time, following more than 30 years of "dramatic and unprecedented development of the lay apostolate in this country," the role of the laity in the work of the Church is coming into clearer focus.

Recently a few members of the hierarchy solicited the opinions — even criticisms — of the laity in anticipation of the forthcoming Vatican Council. That no lay groups as yet have replied is indicative, the author maintains, of our uneasiness in this new freedom.

Historically, we are just now entering the second phase of the development of lay activity — discussion of issues by many people, organized and not, on all levels, national and parochial.

The modern Popes, from Pius IX to Pius XII, helped foster the rapid development of the individual apostolate, social action and Catholic Action. Observers look to the reign of John XXIII for the full flowering of the role of the laity in the apostolic mission.

WHAT IS THE "LAY APOSTOLATE"? Mr. Thorman replies: "The Catholic layman's real and special role is to mediate between the Church and civil society, to reconcile the two societies, to be the link between them."

The most obvious form of the formal, Church-sponsored lay apostolate is found in such organizations as the Legion of Mary, the Confraternity of Christian Doctrine, Serra Clubs, Councils of Catholic Men and Women, and the like. However, they do not constitute the whole of the lay apostolate.

Among the so-called "specialized" apostolates are the Young Christian Students, Young Christian Workers, the Christian Family Movement, some Sodality groups and Third Orders. "These groups represent a co-operative effort of clergy and laity to form lay apostles spiritually and intellectually and to arm them with the techniques they will need to act effectively and efficiently in the temporal order, particularly within their own special milieu."

But, the third group, the "free" lay apostolate, is the "most pressing in terms of twentieth century needs." It includes individual work in labor unions, civic, professional, recreational and political organizations where dedicated laymen work for the common good.

It is this third "unorganized" group that seems best adapted to our fragmented society. To meet the needs of this society, the Church must "rely on her lay members to bring Christ into the market place."

The layman belongs to both worlds, but he has special com-

petence, as the clergyman does not, in the temporal order. "In the real lay apostolate the priest helps the layman do the layman's work."

Can the layman fulfill his role in these demanding conditions? It will take hard work and study, Mr. Thorman says, "to learn what kind of society Christ wants in the world."

ONE OF THE EFFECTS of the current emphasis on the role of the layman is the changing relationship between clergy and laity. For the laity, the adjustment may be a bit harder. No longer can it be a case of "Let Father do it." Often Father is not as well trained to do a particular job as is his professional parishioner.

Pastors too, however slowly and reluctantly, must turn to their people for actual physical assistance, e.g., help with a convert instruction program, aid in a diocese-wide religious census, school planning—and not merely for the usual fund-raising activities. In this new relationship of priest and educated laity tackling problems affecting both society and the Church lies the hope of the future.

Mr. Thorman is not wearing rose-colored glasses. The hope he speaks of will not be realized until lines of effective communication between the two forces are established, until the laity makes use of its right of "free speech," and the clergy buries

the bogey of "lay domination." His worry is not so much that the laity will "revolt," but that they will remain inert and voiceless through apathy—a far worse peril.

THIS BOOK OFFERS no specific answers. It does provoke thought and provide suggestions.

Today, the responsible layman is at a crossroads—"trying to work out some system of life that will make it possible for him to remain unstained by the world's secularism and paganism, and at the same time allow him to become a dynamic and spiritually alive part of that world."

While co-operation of all men of good will is needed for the construction of a true community, a greater commitment is rightly expected of the Catholic. The full commitment will be rendered by the children of the next generation—those now being reared "with a social awareness and training in the social principles of the Church that exceeds anything we have seen before in this century."

A rather pedestrian style of writing does not obscure the author's comprehension of a vast problem or his sincere attempt to meet it in some areas. Non-Catholics will find their image of the Catholic layman greatly illuminated; Catholics should be moved to further inquiry and, hopefully, productive action.

Mary P. Brody

CAPSULE COMMENTS

† *easy reading*

‡ *children's books*

* *advanced reading*

† **Pennies from a Poor Box** by Joseph E. Manton, C.SS.R. (St. Paul Editions. \$5.00). A captivating spiritual book deserving a special place on any reader's list. Written by a nationally known radio-TV speaker with long experience in mission work, this book takes a popular approach to modern spiritual problems in a lively, picturesque style that sparks the imagination, stirs up the conscience and offers a world of sound advice and psychological insight into everyman's supernatural life. Both the laity and the religious will find **Pennies from a Poor Box** a treasury of inspiration, enlightenment and comfort — well interspersed with sudden challenges, compassionate humor and a deep understanding of the dilemma of human nature.

† **Mountain Standard Time** by Paul Horgan (Farrar, Straus and Cudahy. \$5.95). Readers unfamiliar with the early novels of American author Paul Horgan will find these three exceptional stories (**Main Line West**, **Far From Cibola**, **The Common Heart**) eloquent evidence of the unusual talents of the Pulitzer Prize Winner whose writings on the Southwest (**Great River**; **The Rio Grande In North American History**; **A Distant Trumpet**) have earned him many

accolades. The present early novels — all projected against the American West and Southwest — are characterized by human compassion, understanding, literary beauty and narrative skill.

* **The Holy See at Work: How the Catholic Church is Governed** by Bishop Peter Canisius Van Lierde (Hawthorn. \$5.) How does the Church really function? The Papal Sacristan and Vicar General for Vatican City gives an authoritative, clear explanation of the workings of the Holy See. The author not only offers an analysis (historical and theological) of the Pope's authority but encompasses in skillful fashion the different aspects of organization, administration and responsibilities of the vast, fascinating network that supports the life of the Church affecting millions of Catholics.

† **Early Franciscan Classics** translated by The Friars Minor of Saint Barbara Province, California (St. Anthony Guild Press. \$3.50). Followers of Il Poverello will delight in this small volume that contains the first biography of St. Francis (by Thomas of Celano), the famous allegory on poverty, the letter of Elias and the letters of Friar John of Montecorvino, first Archbishop of Peking.

INSIDE INFORMATION ON



BOOKS

Virginia Kendall reports:

How many books does the typical teacher read? Inside facts and figures gleaned from a report made by the International Paper Co. reveal that an average of 7 out of 10 teachers read more than 3 books a month--plus 3 magazines and 11-13 copies of newspapers a week! The group under survey included teachers in service as long as 15 years as well as newcomers with less than 5 years' experience.

The U.S.A. is sending a considerable number of books to foreign countries. Combined efforts of the U.S. Information Agency, publishers and private groups resulted in shipments of 750,000 books (mostly textbooks) overseas last year. In addition, California contributed 450,000 textbooks to Africa while Arizona gave 60,000 math books to foreign readers.

Tucked in with all the texts were some 1,300 sets of the ENCYCLOPEDIA BRITANNICA, 200 sets of the GREAT BOOKS OF THE WESTERN WORLD and a variety of world atlas books and language dictionaries. (Meanwhile, in the U.S.S.R., 100 million copies of Khrushchev's books were published last year, according to "Church and Industry Dateline" news. But the Russians' favorite foreign authors were French, English and American--in that order--with French-Catholic novelist Francois Mauriac in the lead.)

What type of people steal library books?

Sleuths in the Brooklyn Public Library (where half a million dollars' worth of books are stolen annually) report that the most unlikely but guilty lightfingers who borrow books permanently are graduate students, professional people and university teachers!

Big publishing projects have been making their appearance on the Catholic scene during these last few years. In addition to Hawthorn's ENCYCLOPEDIA OF THE SAINTS (12 volumes in 10 years to be produced under the direction of the Secretary of the Congregation of Rites at the Vatican), McGraw-Hill will sponsor a 60-volume English translation of SUMMA THEOLOGICA, St. Thomas Aquinas' exposition of theology and Christian philosophy. American scholars, headed by editor Thomas Gilly, O.P., will prepare both Latin and English texts.

Controversial fuel for several conversational fires will be provided in a number of books headed for fall publication. They include scientist Rachel Carson's SILENT SPRING (Macmillan; Oct.) which charges that use of chemicals and pesticides is poisoning both human and animal life; Martin Gross' blockbuster THE BRAIN WATCHERS (Random House; Oct.) attacking the multi-million-dollar industry that produces psychological tests affecting some 50 million Americans; A STUDY OF COMMUNISM by J. Edgar Hoover (Holt; Oct.) discussing whether the threat of communism in the U.S.A. has decreased; by Vance Packard, a popular sociological inspection of "the modern corporation man" in THE PYRAMID CLIMBERS (McGraw-Hill; Nov.).

INFORMATION CENTER

It is comforting to know that Senator Jackson and other Congressmen are becoming aware of the threat of the United Nations to the national security of the United States. Why don't Catholic publications join the struggle to get the United States out of the UN and to save America? I'm afraid you'll only wake up when it is too late.

Pope Pius XII said he was "happy to assure all the agencies of the United Nations that the Church is ever prepared to support their efforts with her most sympathetic collaboration."

Catholics should strongly favor the UN and vigorously urge the fullest co-operation of the United States in the programs of this international body for the preservation of peace and for the building of a better world.

Of course, there is much to criticize about the UN. It is a young and imperfect organization, yet capable of growing stronger and more effective. We rightly fear for our own security because of the expanding domination of Communist-brutality over freedom-loving peoples.

But if the United States abandons the UN, the Communists will easily and quickly gobble

up the free nations of the world.

It is a tragic mistake to demand that the UN have a magic formula for immediate peace, and that it never fail in dealing with the many vast, intricate, international problems. In its short existence it has accomplished much good, though we wish it could have done more.

Reviewing its successes and failures over the years we are convinced that thousands, if not millions, of men and women are alive today who would have perished except for the work of the UN. Neither should we coldly forget the relief services being given to sick and starving children throughout the world.

It is true that the Communists use the UN as a sounding board

Please address your questions on current religious and moral questions to : Information Center, c/o Information Magazine, 401 W. 59th St., N. Y. 19, N. Y.

for their propaganda, but the record shows that the nations have voted them down on important issues. UN debates are a two-way street and the representatives of the free countries have skillfully explained democratic principles and ideals to an international audience.

Today we have to think in terms of the world-community because each country is necessar-

ily enmeshed in the fortunes and misfortunes of other nations. It would be folly for any country to isolate itself and refuse to co-operate in bettering relations among all peoples.

Speaking of Catholics, Pius XII declared that "they, above all, must realize that they are called to overcome every vestige of nationalistic narrowness and to seek a general fraternal encounter of nation with nation." He reminded us that "the Catholic doctrine on the state and civil society has always been based on the principle that, in keeping with the will of God, the nations form together a community with a common aim and common duties."

We suggest that Americans who are guilty of exaggerated nationalism or narrow patriotism wake up and fulfill their social and religious obligations to all peoples of the earth.

At a union meeting I had an argument with one of the leaders. He objected when I stated that every wage contract freely accepted by management and labor is always just. He insisted this is not necessarily true, and that a freely-negotiated contract might be a violation of justice. Do you agree?

We agree with your union leader.

Labor has three characteristics: it is personal, necessary and social. If labor were only something personal, the worker might accept any wage he could

obtain. As a man is free to work or not, he would be free to work for a pittance or for nothing.

But labor also is necessary in the sense that a man is obliged to work in order to live. The accepted wage must be sufficient for decent human living.

It must be enough to provide adequately for the daily needs and reasonable comforts of the worker and his family. The employee is not morally free to accept any wage whatever. Neither may the agreed wage be so high that the business of the employer cannot survive.

The first obligation of the employer to his employee is to give him a living wage. If he cannot afford it, he must improve the management of his business or go out of business. Bad management is no excuse for an unjust wage. The employer is not morally free to offer any wage whatever.

Finally, the interests of the public must be protected in a wage contract, for labor also is social. When the common good is endangered, government has the right to intervene to safeguard its citizenry and to stabilize the national economy.

Pope John XXIII reminds us that remuneration for work is to be decided according to the laws of justice and equity as applied to the employees, the employers and the public. "Unless this is done, justice is violated in labor agreements, even though they are entered into freely on both sides."

EDITORIAL

WHY NOT FOR WOMEN?

At the risk of adding still another organization to an already ample list open to the Catholic laity, we suggest one that might fill a void in the needs of the Church in America.

This proposed society for women could take its inspiration from Serra, an organization for men whose aim is to foster vocations to the priesthood.

Perhaps more alarming than the lack of sufficient vocations to the priesthood is the inadequate number of girls who dedicate their lives to God in a sisterhood to do His will in teaching, nursing, caring for the aged or in essentially spiritual pursuits.

If it is granted that God implants the seeds of vocations in sufficient number to take care of the Church's needs, we must search for human factors that may cause His plan to falter.

Among the human factors often cited by vocation directors of women's religious orders are: (1) a distorted picture and meager understanding among girls of a woman's life as a religious; (2) a faulty idea among otherwise fairly well-informed adult Catholics; (3) opposition by parents, especially mothers, to their daughters entering the religious life.

The need seems great to correct these false impressions. The number of living examples of women happy in their religious calling is so overwhelmingly universal it is strange a notion is so widespread among the laity that young women should avoid or evade this vocation.

Fuller realization by adult lay women of the true nature of the sisterhood appears to be fundamental toward improving the religious vocation picture.

Just as Serra members, who are select Catholic businessmen, meet weekly for luncheon and are addressed, at times, by

speakers who deepen their knowledge and appreciation of the priesthood and their zeal for fostering vocations, so, too, a group of select Catholic women — perhaps businesswomen — could meet to accomplish similar goals for the sisterhoods.

The women — let us call their group the Mother Seton Club in honor of the American wife and mother who in later life became a religious and whose beatification appears imminent — these Mother Seton Club members have a task somewhat akin but somewhat more formidable than do the Serrans.

They must foster vocations by their prayers and financial support, and they must develop a deeper appreciation among themselves of the call to serve Christ — yes. But they must also have as their aim correcting misconceptions among other Catholic laywomen so that, in time, it can be said that parental objection no longer is a factor in the inadequate number of vocations.

They could lend special aid to religious orders of women in their diocese that are in dire need of recruits, such as the nursing orders, those who care for the aged, for wayward girls, for orphans — and who do not have a potential reservoir of vocations as do the teaching orders.

Mother Seton Clubs in major cities of the country also could serve as a liaison between the religious orders and mothers and daughters. For the nuns, they could interpret the lay point of view so that the sisters could gain a fuller appreciation of the psychological barriers behind lack of parental encouragement, or worse, parental resistance. They might also be able to lend professional competence to the preparation of vocational literature and the efforts of the sisters to promote vocations.

In many ways, groups of competent women, dedicated to this cause and working together, could accomplish praiseworthy results.

J.A.K.

READERS REPLY

Tone of Sadness Correct

Thank you for *Mixed Marriages Can't Be Happy* (June '62). The tone of sadness was correct. The best sentence: ". . . high percentage of these children end up some day making fine Unitarians."

Frances O'Halloran
Pittsburgh, Pa.

Count of Catholics Worth Filing

I found *Mixed Marriages* in your June issue the best I've read on this subject, and *Don't Count 410 Million Catholics* (same issue) goes into the file.

Harry W. Flannery
Radio Coordinator, AFL-CIO
Washington, D.C.

Pastor Disagrees with Author

I don't think *The Lay Teacher—Second Class Citizen* (July '62) will produce "constructive thinking." The article is so bitter that it will confirm some lay teachers in their thinking like the author, and it will alienate many priests and religious who would be open to conviction in a less biased report.

Today some bishops through their school boards are drawing up definite policies to be observed by all parochial schools under their jurisdiction.

These laws specify minimum requirements for lay teachers (e.g., at least two years of college), salaries based on education and years of experience, written contract, etc.

Pastors are urged to hire the teachers through the diocesan school board.

Indoctrination classes are arranged for the lay teachers. Pastors and nuns are exhorted to greet the lay teachers on an equal basis as apostles in the vineyard of the Lord.

It would have been much better if your author had collaborated with a sympathetic nun in writing the article. In that way, she would have gotten the other side of the picture. For example, does she think that nuns want the children to sell "slovenly Christmas cards," or candy, or anything else?

In our parish, the children don't have to sell raffle tickets or candy or Christmas cards. In fact, the diocesan school board frowns on such activities.

Complaints should be given in every case to the pastor, not the poor nuns.

In our parish school, we have 17 nuns and 18 lay teachers, working with 1,500 children.

There is a wonderful spirit in the school, due to the marvelous co-operation between the nuns and lay teachers.

There are problems, like that of getting the parents to accept the lay teachers teaching catechism. In time, these problems will be solved by a spirit of understanding and co-operation, and a realization that all—religious and lay teachers—are working for the Divine Teacher, Jesus Christ, Himself.

Father John J. Kane
Chicago, Ill.

Resented Lack of Equality

As a teacher in both parochial and public schools during the past five years, I agree substantially with Rosemary Thielke's *Lay Teacher* essay in the July issue.

I never suffered exclusion from faculty meetings and, as a single man with other sources of income, accepted salary conditions and lack of "fringe

benefits." But I resented lack of professional equality with priests and Sisters, contract insecurity, overly crowded classrooms and unenlightened parents.

Joseph McMillan
Philadelphia, Pa.

Put the Blame Where It Belongs

Miss Thielke seems to be putting the blame mostly on the poor, over-worked Sisters. I take issue with her there.

Why not put the blame where the blame belongs? Things have to be changed from the top, and the Sisters have very little to say. If they did, there are many places where they would make changes. . . .

Sister does not set the salary and many times has fought the good fight to get more money for a teacher, only to be told by the pastor that he has to build more classrooms or a new school.

Mary McCormick
Highland Park, Mich.

A Scandalous Situation

One of the most puzzling, incomprehensible and scandalous situations on the American Catholic scene is the dichotomy between "talk" and "action"—between "preaching" and "practice." I refer to the article *The Lay Teacher—Second-Class Citizen*.

It is to the everlasting credit of the editors of a few Catholic publications that they have permitted a public airing and discussion of a problem which is rapidly becoming a festering wound in the body of Catholicism.

John C. Wirth
Brooklyn, N.Y.

Unfair and Onesided

The tone and inferences in your *Lay Teacher* article are most unfair and completely onesided. The "religious" term you use cannot include all situations.

I've been a lay teacher in Notre Dame school in Chico, California, for

ten years. I feel qualified to protest against some of your accusations.

I am a fully certified teacher who left a public school job in which I had taught for 17 years to help at our Convent for six months. I have stayed ten years and intend to return in September.

The religious have never been "aloof." In fact, I have found the nuns and priests with whom I have taught to be warm, friendly and genuinely interested in my class. They make me feel very useful.

We have faculty meetings in which we are free to participate. We are often consulted and made to feel our opinions are of value.

We may sign a contract, pay social security and are warmly accepted by the parents.

We receive exactly the same manuals of procedure as do the nuns. We are covered by insurance. The mothers' club has a fund to pay substitutes in case of illness.

Mrs. C. J. Stover
Chico, Calif.

Mother Given Rough Treatment

I have to agree 100 per cent with the views expressed in the *Lay Teacher* article. My mother has taught in different . . . County Catholic grade schools, and her experiences have really been rough. She has been given every kind of treatment described in the article, and a few more.

(Name Withheld)
Pennsylvania

Would Assist Dr. Conley

We are two lay teachers in the local Catholic school. If Dr. Conley is to make a study of the lay teacher, we would be glad to offer any help that we could give.

It is our fond hope to remain in the Catholic school system for at least the next 20 years of our lives.

Doris and Joe Robins
Roseburg, Ore.

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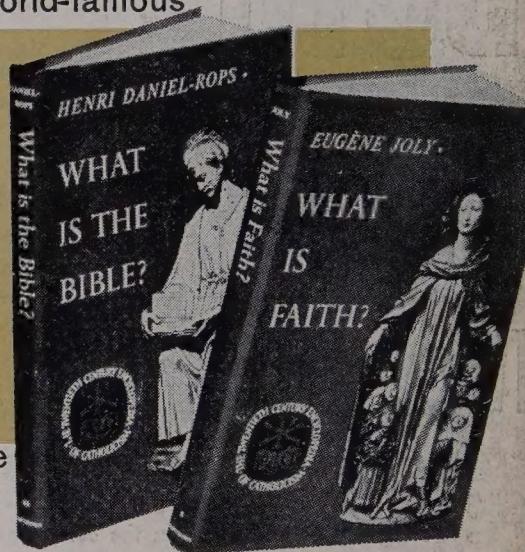
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